The Wise Merchant,

OR,

The peerless Pearl:

Set forth in some

MEDITATIONS,

Delivered in two

SERMONS

Upon *Matthew* 13.45,46. verses, to the Company of Merchants in the City of *York*.

By *Thomas Calvert*, Minister of the Gospel, M.A. of *Sidneys* Colledge.

Tertull. ad Martyr.

Tanti vitreum? Quanti verum Margaritum?

London, Printed by *H. Bell*, for *Charles Tyus*, dwelling at the three Bibles on *London* Bridge, 1660.

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Tantum ad Martyr.

Tanti mirabam: Quanti verum Margaritam!

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To the Worshipfull George Lamplugh, Alderman of the City of York, and present Governour of the Worthy Company of Merchants there.

SIR,

THis coming of mine to you with a Printed Paper in mine hand, is not so much to fetch my obscure name out of privacy, & to have it seen in the publick light, as by hasty mis-interpretation, and prejudice, the Reader on a sudden might dash me. So some ime David was taxed, for going from an harmlesse and harmlesse flock of sheep among the Army and Souldiers of Israell, to view the Camp. Eliab his Elder Brother, did in anger and precipitate passion, blame the Shepherd, for coming among Souldiers. Why cam'st thou down hither? And with whom hast thou left those few sheep

in the Wildernesse? I know thy pride, and the naughtinesse of thine heart, for thou art come down that thou mightest see the battell. *But David's duty presently makes his Apology. He said,* What have I now done? Is there not a Cause? Yea there was a good cause: His Father Jesse had sent him to see his Brethren, and know how it was with them, and carry them parched Corn, and 10 loaves, and ten Cheeses to the Captain of their Thousand. A superiour cause there was, which afterwards was manifest, the Lords stirring up the heart of Jesse to send, and stirring up the heart of David, being sent with an Heroick and high resolution, to undertake Israels defence against Goliah's defiance; and by divine assistance to slay and throw down to death that Vivum montem carnis, That living mountain of flesh, that had defied the Israel of God, and the God of Israel. And now where is the fault? He brings provision to the Camp, is that a fault? He obeys his Father, he doth right: He follows the divine motion of his heavenly Father, to fight the Gyant, and slay him. Duells are good, when God allows them, and not else. It is as proper for me to bring instructions to Christians, as for him to bring loaves and Cheeses to Souldiers. I am a Shepherd too, and this is but to feed the flock, and belongeth to my Pastorall. And I have hopes, that as the action of Preaching was from the heavenly Father, so the motion of Printing might be from him also. And who knows but God may direct it as a stone out of a Shepherds sling, to help to slaying that great Goliah of carnall and worldly hearted trusting about earthly things, with neglect of seeking

the

the spirituall and heavenly pearl of price. I had some 10. years since preached on this, upon the like occasion, and taking the latter part about 25. of March last, to speak again to the Merchants, one of that Company desired of me a Copy for his own use. Afterwards hearing he had a mind to have it printed, I desired my Copy again. He told me candedly and ingeniously, he did not intend to do it without my knowledge. And adding, it might profit him & others, he brought me out of an unwillingnesse into a yieldance, for what could I say against the Argument of publick benefit? A mean instrument, ruled by the hand of the Divine Worker, may procure no mean good. Sure I am, the intent was good to inrich Merchants with pearl commodities, and to draw all Christians (for we are all by profession Pearl Merchants) to set their affections on things which are above, and not on things which are below. For we are very prone to debase our selves in trading too low, and run under that censure of the ancient Divine, to heap up shells, and contemn Pearls. This in the Apostle Paul's judgment, rises to high guilt, to mind earthly things, is to be enemies to the cross of Christ. And it will not be amiss, I judge, to say a litle of these Sea-Pearls, from whence the grace of Christ, as a more Orient Pearl, parabollically is here named. It is that which in the Indian Seas is bred in a Shell-fish, and is not got without labour of Urinators, or men that dive to the bottome of the Sea, and bring them up, which being fair and great the vanity of the World for ornament hath enhanced to a huge price. To this manner of getting the elegant Pelusiot alludes, who saith, for the grace of

Col. 3. 2.

Conchas aggerunt & margaritas contemnunt. Nazianz. orat. ad Arian & de seipso.

Pet. Martyr Milanoi, in Decad. Indic.

μαγαρίτης δὲ κεκληται, ἐπειδιαν τῶ βυθῶ τες θεότητος ἕνωται.

Isidor. Pelusiota, lib. 1. Epist. 182.

of Christ we must dive into the depth of the Divine heart of God, and seek it in the Sea of his free grace. Not only the Indies of old were famous for Pearls, but even those in our Brittish Seas bore a name also. Tertullian calls them maris poma, Hierome calls them, Rubri maris grana. We now hear little of Brirish natural pearls, save some few, and little ones of little value found about Wales. But thanks be to God, of supernatural pearls we hear much, of this Rich heavenly pearl, the knowledge and grace of Christ, we hear as much as any. We need not Travell in a long voyage to the Indies; we may be all merchants at home, and but imbarque our selves to the next Congregation, where the Gospel is preached, and we may at an easie Rate finde the precious pearl, Christ and heavenly knowledge, to make us wealthy merchants of the Kingdom of Heaven. Let all the world brag as they can, and will, Britain is Insula perlarum, the Island of Pearls; and may our Apostasies, and backslidings, never bring wrath upon us, to chase our pearl fish from us, that we be forced to say, it was an Iland of pearls. Margarita was once an Indian word, but now it is English fulliest, both in the name and thing. A man much delighted with a Daughter desired of God, began to name her margareta, a Pearl. And Poets to please themselves have called their chosen ones for mistresses, by the name of Margaris. Yet none of these are the subject of our meditations, nor women, nor the fruit of Shell fishes, perishing things though as great and fair as those were of old in the Moluccan Ilands, that were as big as Turtle-Doves and Pigeons eggs, we call to seek the grace

Sensi quid de mari Britanico aut Indico ambitio piscatur Conchiæ genus est, &c.

Ad hoc Conchas noverim maris poma.

Tertul. de habitu mar.

Arrian. in histor. rer. gest. Alex.

Muretus in Elegiis.

Maximil. Transyl. Epist. de Molucc.

grace of the Gospel, which wil beautifie the soul, & wash us in Christs blood, that a black and dark soul shall become whiter then snow, and brighter then the brightest pearls. Our pearl stands not in bulk, but in spiritual vertue and efficacy. Faith in Christ will make a merchant for ever, though it be not bigger then a grain of mustard-seed, it will increase and grow in the wearing, and exercising, and make the soul full of joy and peace in believing; you may wear this pearl at your ears, or which is better, you may bear is in your hearts. All Indian pearls are dumb, this pearl is vocal and consonant, it will speak counsell and comfort, it will say in, and to a mans soul, that God is his salvation. I commend it unto you, and to all your company; it is Verbum super rotas that is written here, a fit word, fitting your company with highest Merchandise: Dictum in faciebus suis, a word with many faces and appearances, for it has a face to you, and a face to every mans soul, and may indifferently be commended to the whole Meridian of Christianity. Pearls and Gold need no adorning, for they are better then their ornaments. Though I use a Margent, yet I take them little in for spangling and decking in the Sermons. It is for the face plain; for quantity little; In a two penny looking glass a man may see his whole face; and if this Book be of that use, and so used, I hit my aim, which is soulship, not Courtship. Animæ non Aulæ scripsi. I have done my duty to preach it and write it: I wish that they to whom it comes, their eyes may affect their hearts, to translate it out of leaves into lives. I have done, but shall not have done

Psal. 51.

Rom. 15. 13

Prov. 25. 11.

Aben Ezra, R. Moses.

Fides omnibus omnibus ornamento est. Salvian. in Epist.

Recte Cæcilius Comicus, homo homini Deus est, si suum officium sciat. Symach. lib 9. epist. 108.

done praying, that God will make you a pearl-merchant indeed, blessing you with all spiritual blessings in heavenly things in Christ

York, ex Musæo
Aug. 23.
Anno Divinæ
patientiæ
1660.

Yours and the Churches
unworthy servant,

Thomas Calvert.

The

The Wise Merchant, OR, *The only Pearl of Price.*

Matth 13.45, 6.

Again, the Kingdom of heaven is like unto a Merchant man, seeking goodly pearls: Who when he had found one pearl of great price, he went and sold all that he had and bought it.

IN the world all the talk is of a rich Merchant; but the word of God commends to us the wise Merchant, that Trades in Spiritual wisdom, and gets to himself the Treasures of the King-

dom of heaven. This is a wise Merchant indeed, that his Trading and Merchandize exalts him to heavenly wealth. In this chapter we finde such an one; this is the famous chapter of Parables, preached by our Saviour, setting out the Kingdom of heaven, and grace of the Gospel by Seed-Corn, wheat, mustard-seed, leaven, hid treasure, a pearl, a draw-net. There are seven parables in this Sermon, which was preached by Christ out of a Ship, the people standing upon the shore to hear him. Two of the parables are proper for the Sea; one of a Draw-net cast into the water to catch fish, another of a merchant sailing over Sea into the Indies to buy pearls, and precious stones. In all these the Kingdom of heaven which he mentions, is the Kingdom of heavens grace, even the grace of the Gospel below, and the preaching, and efficacy of it, which is the Kingdom of heaven above begun below, and that which brings us to salvation. When Christ was ready to be revealed in his preaching, works and miracles; the Baptist tels the people, the Kingdom of heaven is at hand.

2. *Verse*

Pareus in Matth. 13. Comment.

Gods

Gods heavenly dispensation of the Gospel to his Church makes the Church be called heaven. As the Prophet calls the Restauration of the Church, the planting of the heavens, and the creating of new heavens, and new earth. The preaching of the word draws us to Christ, the chief benefit of that Kingdom. Hereupon Christ expresses himself in the 19. verse by the word of the Kingdom. And the taking away of the Gospel from the Jews, is called the taking away of the Kingdom of God from them.

Glos. in Rhetor. Sacr. Isa. 51. 6. Isa. 65. 17. Matth. 13. 19. Matth. 21. 43.

The several parables in their intents are to shew several effects of the grace of Christs Gospel: this of the pearl is to shew the worthiness & preciousness of Christ, and his grace above all things in the world, that we count worthy and costly; the worthiest of them are but worthy to be given away to procure Christs grace; all are to be forgone that we may get this Pearl.

When he saith, *The Kingdom of heaven is like to a Merchant man*, &c. The meaning is this. A man that would seek Christ and his grace, he must go about it, as a Merchant goes about his Traf-

ſicking for Pearls, and precious ſtones. He takes great pains in Travelling to the places where the beſt may be had; he uſes his wits and judgement to have thoſe are the righteſt and richeſt; when he hath found an admirable pearl indeed, beſt he can light on, he will part with all he hath to purchaſe it, as knowing the purchaſe of it will be worth all his labour and coſt, and bring him in all his money he laid out for it, and much more.

Even ſo every one, that would be partaker of Chriſt, and his grace of the Goſpell, he muſt ſee ſuch an unprizeable excellency and worth in this heavenly Jewel, that he will lay out all pains and coſt to be partaker of it; yea, and count it the beſt bargain that ever he made, and that which will make him for ever, though he part with the treaſures and pleaſures of the world, if he had them all, to compaſſe, and get poſſeſt of this precious bleſſing; which will ſet him up a gracious merchant on earth, a glorious merchant in Heaven.

Here is 1. The kind of the commodity, merchandizing for pearls.

2. The

2. The diligence and labour about them, and that in two things,

1. He ſeeks them, travels by ſea and land for them.

2. He ſeeks them with his brains; as wel as his pains; he ſeeketh them with wit and judgement: And that in two things alſo appears.

1. He ſeekes goodly Pearles; καλὰς μαργαρίτας, fair and great pearls; he contents not himſelf with having mean and common commodities, he ſeeks with choice the beſt, as judging the beſt beſt cheap.

2. In ſeeking with judgement he refuſes any, and with judgment lighting on the beſt, he knowing the worth of it, he parts with all hath to buy a rare pearl, becauſe he knows it will quit the coſt.

Thus is a wiſe Chriſtian ſet forth.

1. His trade is to deal in ſpiritual merchandiſe.

2. Diligent he muſt be to ſeek with all labour and travell.

3. Intelligent and judicious he muſt be, to ſeek goodly Pearls; and wiſe, a-

mong them to know which is clearly the beſt, and when he lights on Chriſt and his grace, to be at any coſt; give all his worlds comforts and wealth to get poſſeſt of Chriſts grace. He is no wiſe Chriſtian, no Merchant for heaven, unleſſe he judge Chriſt of more worth, then all the wealth and good things of this world.

Points of Obſervation are theſe two.

1. Chriſt and his grace is the richeſt Merchandize, and the moſt precious Pearl that can be had.

Doctrine.

2. A wiſe ſpiritual Merchant will uſe all diligence, and part withall he hath to buy this Pearl.

1. For the firſt Doctrine, the preciouſneſſe of Chriſt, and his grace, we ſhall beſt know by asking at the great Jewellers ſhop, the *Scriptures*, what is the worth of it. Hear what God hath pronounced of *Chriſt* from heaven, *This is my wel-beloved Son, in whom I am well pleaſed.* Here is the vertue of this commodity, it carries with it this occult quality, that it brings thoſe that bear it, to poſſeſſe the good will and pleaſure of God. Whoever carries Chriſt in their heart, they have *Philtrum Jehovæ*; by him they may give

Matth. 3. 17.

God

God a Love-potion when they please, he cannot other but love them, and delight in them. As the life of *Jacob* was bound up in the life of *Benjamin*; so the heart of God is bound in Christ and his grace; they both constantly go to one volumn. Gods heart inclosed in the heart of a gracious man, is a pearl indeed, to which all the pearls in the world are but as Cockle shells, and check-stones. They say, the excellency of pearls is in their greatness and fairness. How excellent then must this pearl be? Of whom it is said in the word, he is white and ruddy, the chiefest among ten thousand: that is, there is no beauty and excellency to that of *Christs*. The Father is enamoured with looking upon him; the Angels blisse is in beholding him; and the Saints that have tasted of the grace of Christ, the mouths of their souls, are put out of taste to all other things, and to conclude, if it were put to their choise, they had rather have the least measure of his grace & peace, then all the riches of the known and unknown world, and be still strangers to him. To this purpose, saith *Peter*, to them that believe Christ is precious; for he is a stone E-

Res humanæ κοχλέδια καὶ βολβάρια. Epictetus.

Cantic. 5. 10.

Psal. 34. 8.

lect of God, and precious to God: I shall speak a little, but not lead into a large discourse of pearls, and their nature. They are found in a shell-fish like an Oyster; they are one of the preciousest and costliest Commodities in the world; vanity of men and women, affectedly doting on them, hath made them so, only to hang at the ear, and adorn the neck: Which made the sober Heathen complain, that they wore them not only single in their ears in his time, but they had them joyned many together at their ears, one hanging upon another. And the madnesse of women, said he, had not subdued men enough to their humor, unlesse two or three Patrimonies did hang down at esther ear. *Cleopatra* the famous Queen and *Curtezan* had two pearls at her ears, reckond worth sixty Millions of silver. One of those, at a Supper, she took from her ear, and put it in vinegar to dissolve it, then drunk it off to her wanton Lover *Mark Anthony*, that she might win the wager, to make a costlier supper then his. She would have pluckt the other away too, for him to drink it; but they saved it as being the fairest pearl in the world. A costly

Non satis multebris insania viros subjeceat, nisi bina aut terna patrimonii singulis auribus pependissent. Senec. l. 7. *de benefici.* *Plin* Nat. hist. l. 9. cap. 35 Budæus *lib. de As.* Salmuth *ad Panciroiat.* p. 1.

costly draught at thirty Millions. Might not this have relieved so many Millions of poor, being sold, an the price distributed amongst them? Not onely was this heathen vain, but many Christian Gentlewomen pride themselves in wearing many of them at their ears, and necks, which would well relieve all the poor in their parish for some time. But those I passe over, to see a more prizeable lustre in the grace of Christ, unto which all pearles are but dung and excrements. This we shall now endeavour to shew, the super-Excellency of this one spirituall pearl, Christ and his grace.

Christ is Gods pearl, lies in the bosome of the Father, he is his *Unic. & Unigenitus*, the only one, and only begotten of the Father, and which no other pearles know or have, he is full of grace and truth. *John* 1.18. *Joh.* 1.36.

There is no trading in *Mar del Zur* the South-Sea, and Iland of Pearls, (where the excellentest naturall pearls of the world are to be got) can procure this Christ and his grace. This is the great gift of God alone, brought up from the bottom of the great Sea of his *Gonzal. Fernand. Ovidius.* *Job*, 4.10, *Job.* 28.14 15.

Rom. 9. 16. Ephes. 2. 8, 9. his Fatherly heart, to bestow upon the lost World. Heaven, Earth and Sea say, it is not to be had from us, but only from God as a father. Nor is it the gift of any mans industrie, not of him that willeth or runneth, nor of any mans wit and wisdome, but only the donative of Gods great free love.

Lapillus in ipsa Ostrei carne nascitur, at grando solet in suilla. Athenæus. lib. 3. cap. 8. Pearls are but the gifts of the Seas superfluity; some say they breed by Thunders and showers; others think, however they breed, they are a disease in the Shell-Fish, as the little swellings in Swine. Sure they breed in men and women a disease of Podigallity, to pay so costly for them; of vanity, to be proud of them. But the grace of Christ is a thing of absolute perfection, the soveraign help to spirituall health, and curing all our souls diseases yea, it gives us the way and walk to eternall life. A man may live long and be a very happy man, and yet never see a peral, nor know what it means. But without Interest in Christ, man is worse then a beast for his end: without relation to Christ Angels are Devills, and damned spirits. We have no sound comfort on Earth, no hopes of Heaven, but dead and out

of

of the way, without his grace who is the new and living way. To be without his grace is to merchandize for the grave, and hell. If you believe not that I am he, said Christ, you shall dye in your sins. If a Merchant had traded all his life for gold and pearls, and had engrossed to himself the chief riches of the *Indies*, yet if he know not Christ here, Christ will never know him hereafter. Riches are not the key, but Christ and his grace, to give us an abundant entrance into the everlasting Kingdom of our Lord and *Saviour*. For we were not, nor could not be redeemed with corruptible silver and gold; no nor with Pearls, but with the pretious blood of Jesus Christ, a Lamb unspotted. All the *Pearls* in the World, brought to one heap, could not redeem half of a Scavingers soul, or Scullions, or meanest beggars.

Heb. 10.29

Jo: 8. 24.

2 *Pet.* 1.10 11, 13.

1 *Pet.* 1. 18.

In *Jesus* Christ are hid all Treasures all Pearls are in him. There are four precious pearls found in Christ. He is made unto us of God, wisdom righteousnesse, sanctification and Redemption. The least of these is better then all the glory of the World, & whatever

1 *Cor.* 1. 30.

the

the Devill Pagenated by ſhew.

1. To Chriſt, For wiſdome Chriſt and his grace, is the Book of Gods continuall ſtudy and meditation. God never any way ſo much vented his wiſdome, as by ſending Chriſt into the World, to ſave man by his grace and merit. This grace of the Goſpel, in the very doctrine of it, is called the manifold wiſdome of God. Yea Chriſt is made the wiſdome of the Saints, he makes them wiſe with the wiſdome of God, and they are called the children of wiſdome. All the wiſe men and great heads in the World, are fools without Chriſt. And Chriſts fools are wiſer then the Worlds Doctors. For the fooliſhneſſe of God, is wiſer then the wiſdome of men: Wiſdome is better Merchandize then that of pearls and Rubies, and the wiſdome of Chriſt above all wiſdomes.

Ephes. 3. 10.

Mat. 11. 25. 1. *Cor.* 1. *Prov.* 3. 14, 15.

He is made our righteouſneſſe. Where Chriſt and his Grace, go Righteouſneſſe goes. To acquit a malefactour at the Barre, is better then to give him a pearl. We are condemned at the Barre of Gods Juſtice, Jeſus Chriſt comes and anſwers for us, puts his

his blood upon us, the Judge presently pronounces, as *Pilate* of Christ, I find no fault in them; I see no sin in them, for my son Jesus hath justified them, they have his Righteousnesse, and they are righteousnesse.

Sanctification. Christ's grace sanctifies and cleanses our polluted natures, gives us his spirit, and makes us holy as he is holy.

He is our Redemption, and what a pretious thing is this? When I should dye, and have my due to be condemned, Christ comes and saith to me, as *Rebecca* to *Jacob*, thy curse be upon me my son. Poor sinner, lay upon me all thy guilt, cast thy sins upon me, I'le answer for them: I have born thy sins in my soul and body, upon the Tree. O Righteous Father, did not I suffer all that was due to these sinners, and unrighteous ones? I have satisfied thee for them, let those go free. It is both mercies and Justices plea, that these should not suffer, and I suffer too: Let the debtors live, because the surety dyed for them. *Paul* would have it hung as an Orient Pearl about the neck of all believers, there is no condemnation to them that are in

Gen. 27. 13.

Esay 53.

2 *Cor.* 5. 21. *Gal.* 3. 13. *Rom.* 8. 1. 1 *Thes.* 1. 10.

in Christ Jesus: for Jesus delivereth us from the wrath to come. The Apothecaries have a good receipt called *Diamargariton*, made of pearls and other precious things, for help & comfort in bodily diseases: but no pearl, save the only pearl, the blood of Jesus Christ his grace can heal us of the burning Fever by the guilt of sin; scorching the conscience with the apprehension of it, or remove the least part of our deserved Curse.

Fernelius.

Christ must needs be precious; for whatever we have from him, or is in relation to him, is pretious. What ever this pearl touches, is turned into pearls. The Gospell is pretious, because it is the glad tidings of salvation by a blessed Saviour. The promises of Christ are exceeding gratious and pretious promises. The faith of believers, yea the least spark of faith is very pretious. If Christ be got into the soul, though like a Kitchen-boy thou liest amongst the pots, never so poor, yet thou art a pretious soul in the Lords eye, and beautifull in his sight, as a fair Dove covered with silver, and her feathers with yelow gold. They shall be mine saith the

Quicquid calcaverit hic rosa fiet Persius.

2 *pet.* 1.1.

Psalm. 68. 13.

the Lord, in the day that I make up my jewels. Be a believer, and thy very blood is pretious, and thy life. Since thou wast pretious in my sight, thou art also honourable. Thy death is pretious. Let an holy believer dye as the Lord will, in beggary, water, fire, Martyrdome, any way of torments, yet right pretious in the sight of the Lord is the death of his Saints. Thy Tears, thy prayers are pretious, if they savour of faith in Christ, and love to Christ; God hath a bottle for the pretious water of Saints tears. Yea at the last day, when all the gold and pearls in the World shall loose their glistering, and be quite out of request, for Riches profit not in the day of wrath, faith in Christ will get an enterance into the Kingdome of Heaven. And thus the Servants of Christ from living amongst pearls of grace end in an endlesse possession of pearls of glory in Heaven: where by an allegory about rich and glorious things on earth the Kingdome of Heaven and new *Jerusalem* is said to have twelve gates, which are twelve pearls, every severall gate of one pearl. Thus I have endeavoured to shew you the Excellency of this

Malach. 3. 17. *Esay.* 43. 4. *Psalm.* 116. 15. *Psal.* 56. 8. *Zeph.* 1. 18. *Revel.* 21. 21.

this Merchandise in pearls, how far this kind exceeds all other, for there is variety of pearls.

1. There is the pearl in the eye, that is an infirmity.

2. There is the pearl in the ear, and that is a vanity.

3. There is a pearl in the head, and that is knowledge with curiosity.

4. There is the pearl of the Court, that is *Hamans* pearl, honour and dignity.

5. There is the pearl of the World, that is an heavy and massie one, wealth and riches.

6. But the pearl of Christ and his grace is the peerlesse pearl. A man may perish with all the other, but this is a pearl to salvation, to know Jesus Christ crucified. This is a pearl in this World, and in the world to come too. Give me that pearl, which will be a pearl indeed at the day of Judgment.

Joh. 17.3. 1 *Cor.* 2.1.

Doct. 2. A wise spirituall merchant will use all diligence and industrie to find, and then part with all the ha to buy this pearl, Christ and his grace. Let me then speak to all that hear me this day, exhorting

exhorting them in the words of the Apostle: Brethren, you see your calling, O follow your calling. We are all Merchants, at least profess our selves to be Pearl-Merchants: let us send our trade and pursue it, each one labouring to finde and to be found in Christ Jesus, and by his grace get interest in his Kingdome. *Give all diligence*, saith the Apostle (not some, but all the diligence you can possibly) *to make your calling and election sure.* Look that first the Kingdome of God be sought, and the Righteousness thereof, and then all other things shall be added unto you. It should be the first and chief part of all our care and labour, the first of all our thoughts and counsels, to compass it. Our Saviour layes load upon this duty, to do it earnestly: *strive to enter in at the strait gate.* The lazie Merchant that strives not, thrives not in the best pearls; the indifferent Christian doth little or nothing to count on. It is the known price of the market of Christ, that we must forsake all to follow him, and then all necessary and comfortable good shall follow us. *Set your affections on things which are above.* Where affe-

1 Cor. 1. 26.

2 Pet. 1. 10.

Matth. 6. 33.

Luke 13. 24.

Matth. 19 27, 28, &c.

Col. 3. 3.

 ctions

actions are set, actions will be set too. Actions are but works in cold iron without affections; the heart and will earnestly joyned, make it glowing and red hot iron, which makes quicker work.

Reas. 1. A Reason may be drawn from Reason it self, That there is no ordinary good thing upon earth of any value can be got, but prudence and diligence must be laid out in acquiring it, or else we may go without it. Difficulty is a retainer to all excellent things; and Labour is a daily servant to Difficulty. 1 Cor. 9. No man can win a race and the wager, but he must go wisely and earnestly about it, though what he gets be but a corruptible crown of parsely or smallage. Negligence and idleness clothes a man with rags of disappointment and discredit. We get no sweet, but it must be washt first in sweat and labour for it. Pearls call men or their Factors to go to the *India's* to trade for them, to compass Sea and Land. And must not heavenly grace and spiritual blessings challenge labour much more, as their worth and excellency is more? Christ and his grace are counted poor

Τῆς ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν, &c. Hæsiod. *Quam felicitatem hominum natura sine labore percipit?* Theodoret, *de provident. Serm.* on Jam. 5. John 6. 27.

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and mean things, if they may not be judged worthy of our laying out as much labour for them, as we lay out for wealth that rusteth, and meat that perisheth.

2. Look we at the labour and diligence of wicked men, how earnest, how painfull, how vigilant they are: how they travel and toile all their life, and weary themselves in wickedness, to be as sinfull as they can be. What is the Pearle they seeke to purchase? The Pearl of the Kingdom of Hell. With great pains they labour to get everlasting pains. O that we could but take an hint from them, and say, They beat their brains, spare no pains, to sin with the most, and the end of their work is the wages of death: is there not better reason and encouragement, that we should take as much paines for grace and eternal life? They might goe to Hell more easily, and not so labour for eternal labour and sorrow. They need not use violence to take the Kingdome of Hell; it were better the Kingdome of Heaven suffered violence, and that we sought and tooke it with an holy force. Satan is brought in by *Cyprian*

Πόνος πόνῳ πόνον φέρες. *Sophocles, Erasm. in Chiliad.*

Matth. 11. 12.

 bragging

bragging of his ſervants diligence in ſerving him, that the Saints of Heaven may be aſhamed and bluſh, to be ſo cold and numb in Chriſts ſervice, when the ſervants of Hell are hot and ſweating for it. Is it not a ſhame that *Judas* ſhould watch and wake, and *Peter* ſleep? Satan comes in with his wicked crew before Chriſt and his Saints, thus bragging and inſulting over them. I, O Chriſt, ſaith he, for theſe thou ſeeſt with me, neither endured ſmiting, or whips, or ſcourges. I ſuffered no croſſes, ſhed no blood for them, nor redeemed my family with the price of my paſſion. Nor do I promiſe them an heavenly Kingdom, nor reſtoring them by immortality call them back again to paradiſe: I have no great and precious rewards of glory to give them. And yet they lay out all kinde of coſt for me, ſpend and ſell their goods and eſtates to ſerve me, and ſuffer any reproaches or ſcorns for my ſake: *Tuos tales mu-neratios Chriſto demonſtra*, &c. Shew me now, O Chriſt, if thou canſt, which of thine, the richeſt of them, will be at ſuch coſt for thee and thy ſervice? What a ſad thing is this, that we ſee many

Cyprian. Serm. de Eleemoſ.

wicked

wicked men saile with an earnester and speedier course to hell and damnation, than we are willing to do for Heaven and salvation?

3. Consider the promise, if we take paine for this Pearle, and labour for the Kingdom of Heaven; we are promised our *labour shall not be in vain in the Lord.* Take some other Scriptures to shew the success of sanctified diligence; the Lord makes him ready to be found of those that seek heartily and diligently. *And you shall seek me and finde me, when you search for me with all your heart.* If thou criest after *knowledge, and liftest up thy voice for understanding? If thou seekest her as silver, and searchest for her as hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. The Lord is a rewarder of such as diligently seek him.* If we choose wisely by judgement of the word, and labour diligently to obtain the grace of Christ, Christs heart labours to give his precious grace and peace to the laborious soul; which is excellently expressed by *Nazianzen, God is a thirst to be thirsted after.* If we by the grace of God, sanctifying, find dili-

1 Cor. 15. 58.

Jer. 29. 13.

Prov. 2. 3, 4, 5.

Heb. 11. 6.

Sitit sitiri Deus. Nazianz.

diligence, by an higher act of grace he ſhall find the pearl bring in a glorious recompenſe.

May we not here ſee the fooliſh and unwiſe managing of our ſpiritual calling, be aſhamed of it, and humbled for it? What ſhall we call thoſe Chriſtians, that ſpend their ſtrength, time, parts, wits, in ſeeking the things of the world, & not theſe goodly pearls, and this precious one, worth more then all the world? He ſhould be a fooliſh Merchant, that would go beyond Sea with a great deal of pains and coſt, and inſtead of rich Commodities, bring home his Ship, after ſome years, laden with ſhells & feathers in room of gold and pearls, which at ſame coſt he might have had. Such is the folly of us unwiſe ſouls, and unſound Chriſtians, we voyage out the time of this life, to fill our purſes, to fill our ſhops, our ware-houſes, to get the pleaſures and profits of this world, and neglect to buy the field of ſalvation, wherein the prime treaſure is hid.

Alas Brethren, if we gain riches and inheritance for this world, and get not the ſaving knowledge of *Jeſus Chriſt*

Christ for hope and salvation in another world. We may be Merchants, but not wise ones; we have Pedled in Feathers, and have not driven that rich Trade of Pearls, which would make us for ever. It is set forth as a principall folly and dotage of the beastly *Roman* Prince *Heliogabalus*, that he caused his Courtiers to go round about, and thorow *Romes* City to seek Spiders, and when they had gathered ten thousand pounds weight of them, and their webs, he said, By this you may gather and understand how great the City of *Rome* is. And will not this be as arch a madness for us, to spend our days and strength in gathering the Spiders webs of perishing, and if not well antidoted, of soul-poysoning earthly riches, and to die without Christ and his grace? He builds the house of his hopes very weakly, whose beams are so slender, as those of a Spiders house, which is very feeble Carpentry; and so are all the hopes & confidence in earthly things. O that we did not fall many, nay most of us, under the Prophets lash, that we lay out our labour, nay like Spiders,

Æl. Lam. prid. in vit Ant. Heliogab.

Aranearum Domus fiducia ejus.

Job 8. 14.

Isa. 59. 5.

Isa. 55. 2. spin out our bowels, spend our money, strength & time, for that which is not bread, and for that which satisfieth not; for that which is not pearl, and enricheth not. Well were it, if we would take our souls aside sometimes, and soundly chide them thus: O my soul, what is it thou sweatest, sorrowest, sighest, labourest for all thy days? Why dost thou thus labour for meat that perisheth? Why dost thou not rather advance thy Trade in pearls, seeking to know *Jesus Christ*, and to be known of him? Why dost thou spend and spill thy spirit about vanity, and break thy soul with that which is but vexation of spirit?

Use 2. *Use* 2. May we not suspect and blame such ill Merchanting as this? that I may come neerer your particular society and calling? Some among you are sent beyond Sea to Traffick there, and carry out goodly Pearls, Ingenuity, Modesty, Temperance, Piety, the fruits of Gods blessing upon their Parents care in good education; and trafficking in other Countries, by barter, they bring home nothing

thing, but the Atheism, Intemperance, &c. the vices of the Countrie they traded in, and so buy up, and bring home all the worst commodities, and refuse Ware. The dangerousest driving of your Trade is this, to go out of the Country chaste, moderate, temperate, honest, humble, addicted to the good things of Christian Religion in the best way of Reformation, & after they have factonred a while, to return back again with a cursed Exchange, laden with the Atheism of *Italy*, poisoned with the Popery and Policy of *Spain*, the fashions and lightness of *France*, the drunkennes and high intemperance of High and Low *Dutch*, and the loose and unclean hearts of such as set light by God and the Gospel. This may truly put into their mouths, the words of *Naomi*, *I went out full, and the Lord hath brought me home again empty*: I carried out goodly pearls, and I have brought home base peble. I carried out the Gospels savour, and knowledge of Christ, and now to Parents, Friends, Master, I give a rank savour of Egyptian Onions and Leeks, of Mass and Super- Ruth 1.21

Superstitions. This is to play the mad Merchant indeed, to scape shipwrack by Sea, and willingly to be soulwrackt by Land, making away the Pearl of true Religion, and Christian manners, to eminent danger of the soul, loss of time, expence of portion, grieving of loving masters, breaking hearts of tender and carefull Parents, and discrediting the Gospel. Let those are yet freed from falling into these Gulfs take heed, and by prayer to God and care keep themselves in the ways of Christ and the truth, labouring what ever other things they do, to bring home pearls and precious Merchandise, the knowledge and faith in *Jesus Christ*, improved and increased.

Use 3. We shall now come to the main stream of the Doctrine, where the Instruction and Exhortation reaches to this, not only to use all diligence in seeking goodly pearls; but having found the best, to sell all that we have to buy it.

Quest. A man may say, but may *Christ* and his grace be bought? *May* we have them for buying, as if we could give

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a full penny for a penny-worth?

No, we can never part with enough for Christs sake, nor give his graces worth. Christ buys us; *for we are bought with a price*; but we cannot buy him. *Answ.* 1. 1 Cor. 6.

2. This word buying, is only put in as a Lace suitable to the Cloth of the Parable, but is not in the fulness of the word or the substance of the parable; as a Lace is not of the substantials of the cloth, or garment. Here is mention of Merchants, that live of buying and selling, and barreting by exchange, or like valued commodities, and therefore buying and selling is put in. If all the Angels should turn Merchants, and put their stocks of riches and duties together, they could not give that which is the worth of the least grace of Christ, nor buy the meanest degree of salvation. In a parable all things are not to be stretched to the length, but one main thing is minded as the full scope of it, the rest are but emblems and ornaments, and are not earnestly literally to be urged. Instead of buying, we have Gods free giving, whether it be bread, or water 2. Maldonat. John 6. Isa. 55. 1. of Rev. 22.

of life. If there be Gods giving, there is an excluſion of all our buying; and if it be called buying, it is a very improper and ſtrange buying; *for it is without money, and without price.* If we thirſt earneſtly for it, it ſhal be ours, and we have benefit of it, as if we had bought it. This is our comfort, if we thirſt, come, long, labour, care for, and earneſtly ſeek *Jeſus Chriſt*, and his Spirit of grace; Gods good will and heart is ſo much bent to ſuch holy ſouls, that they ſhall have the grace ſought and deſired, as if they had bought it, and given the worth for it, when indeed they pay nothing, but out of Gods own Mint, his thirſting grace for his ſanctifying & ſatisfying grace, they ſeek by a leſs degree, for an higher degree.

3. 3. This *ſelling of all he hath*, is not to be taken of meer ſelling, but with denying our ſelves, parting with all or any thing in the world we have, which would hinder us of Chriſt and his benefits: And this parting with all things, is not as in a bargain, to give one thing of value for another, that the ſeller may get ſomething by it; for when

Mark 10. 28.

when we part with all for *Christ*, we give nothing to God to increase his wealth: and if we part with our sins and lusts, it is plain we give no worthy nor desirable thing to God, but that which he would have made away and mortified. So that doing these things is not the way of worthiness, but the way of fitness, through Gods fitting grace, and accepting of his own fitting. Psal. 44. 12.

Now for the performance of this Christian Merchant-like duty, we must fall under the power of these two gracious preparatives, before ever we can come to digest directions, and yield to the instructions to act accordingly.

I shall first propound the two necessary preparatives, and then come to the directive part for the managing of this pearl-market.

Two things must be done, ere ever we will set about this costly obtaining of *Christ*, and doing any thing for him, and his saving grace.

1. We must be convinced of the necessity of this pearl, else we shall never do any matter of reckoning to procure it. Tell a merchant of a commodity

modity is worth his buying, but will coſt a great deal; unleſs he can ſee he has great need of it, and that he cannot well be without it, he will ſay, Let them buy it that will, I care not for it, I will not give ſo much for it, I can profit as well by other commodities, I do not count it ſuch a bargain as you think. But when he lights on a Bargain, concerning which he lies under an eviction, that it is moſt gainfull, and he has great need of it, then he lays out all he hath; he borrows of others all he can to make up the ſum: he ſaith, I muſt have it what ever it coſt me, though I run into debt for ſome time; this will make me a man, this will make me a merchant and ſomebody as well as others. In like ſort is it in our ſpiritual commerce, we muſt labour to be convinced of the abſolute neceſſity of Chriſt, and his renewing grace, reconciling grace: we muſt ſeek to get our eyes opened to ſee our loſt nature, that we are wretched creatures without *Chriſt*, or elſe we ſhall be but cold and indifferent Chapmen; be very Fools in this *Market*, having a price in our hands

hands to get this prize of wisdom, and yet have no heart to it. O labour with the God of heaven, to open your eyes with a beam of spiritual light; to enlighten you, & convince you of natural darkness, spiritual, hellish darkness in the soul, and lostness without Christ: that without his grace visiting you, accepting you, renewing you, pardoning and dwelling in you, you are undone souls, broken *Merchants*, broken in your souls and consciences in this life; broken members in the Church on earth; broken for the world to come; bankrupt for all eternity, and banished from the Staple in heaven. It is the bite of bitter hunger, that makes us the better bite of bread. Unless that which Christ said, you see, *That without him you can do nothing*; you will not do any great matters in seeking him. It is pressing necessity that opens the purse, opens the heart, to look after things we have need of. It is necessity that raises the price of a thing, and raises the spirit after it. In that to *Laodicea* given out by *Christ*, he offers his merchandize to be sold, Gold tryed in the fire, because she

Prov. 17. 16.

ἐμπορος κακῶν, *miserable merchants, merchants of miseries.* Æschylus.

Joh. 15. 5.

Rev. 3.18. ſhe is naked, and eye-ſalve to anoint the eyes, that ſhe may ſee. This of eye-ſalve is put the laſt, yet it is in order of nature, and time, firſt and chief. A blinde merchant, a dark ſoul, what can ſuch an one do to judge of Commodities what they are, and what they are worth? How can they judge of gold and white rayment, unleſs they ſee nakedneſs and poverty; and that muſt be firſt by the anointing of the eyes to open them?

2. He muſt be convinced of the precioufneſs and excellency of grace for all purpoſes, for body, ſoul, calling, eſtate, this life, life to come, to fill up all gaps, elſe he may coldly profeſs *Chriſt*, & ſeek *Chriſt* as nothing worth, ſeek him in a loſing way, never ſweat for it, nor part with much for him.

Joh. 4.10. To the woman of *Sychar* our Saviour ſaid, *If thou kneweſt the gift of God, and who it is that ſaith unto thee, Give me to drink, thou wouldſt have asked of him, and he would have given thee living water.* If we be not well poſſeſt of the admirable worth of Gods gift of grace, *Chriſt* and his benefits, we will

will not ſo much as heartily aſk for him, and pray for him.

There muſt be ſome raiſing of the heart and affections to love Chriſt by the light of judgement, as being diſcovered to be the real, excellent, neceſſary thing for union to the ſoul, elſe we ſhall ſtand idle in the Market place all the day long, and it ſhall ſtand in the Market as a Commodity that is paſſed by, and not well looked at.

Being gone thus far in preparation, a ſmall bidding will bring an hungry man to move and eat. What muſt now be done to get this pearl? I ſhall give aim to it by theſe few and plain directions.

1. A Chriſtian muſt part with, and give away himſelf for *Chriſt*. Self naturally denies and diſtances Chriſt, therefore ſpiritually we muſt deny our ſelves, and follow *Chriſt*. Self-love is the *wall of partition* betwixt Chriſt and us, that muſt be thrown down, that we may come to him. *Abraham* ſaid to the rich man, poor enough in hell, *There is a great gulf fixed between us and you, ſo that they which would paſſe cannot*. We muſt get an holy riddance

Matth. 16. 24.

Luke 16. 26.

of our natural ſelf, which is an unpaſſable gulf, and hinders us from coming to and cloſing with Chriſt, till it be removed. We muſt deny all our own righteouſneſs, worthineſs, parts, natural and acquired abilities, and count them all nothing, forſake cleaving and truſting to any thing, to receive *Chriſt*. As in Phyſical Receipts, we are adviſed to take them upon an empty ſtomack; ſo Chriſt is not rightly received of any, but naked and empty ſouls; he brings that with him which is pure fulneſs, and clothing. Till a man be emptied, he is not fit to be filled at *Chriſts* Fountain: there muſt be ſelf-pouring out, that there may be Chriſts pouring in. We are Chriſt-negatives by nature, till we be ſelf-negatives by grace.

2. We muſt part with all the Counſels, profitable and pleaſant ways of the world without, yea and of fleſh and blood, which is the world within us. All the luſts of natural and carnal men muſt be rejected from giving us counſel in this ſpiritual and heavenly matter. The world will give croſs Counſels to the word of the

Croſs

Groſs. We muſt yield up our ſelves to the rule of *Chriſt*, and word of his grace. A man muſt carry his Trade *Davids* way, *Thy Teſtimonies are my Counſellors*, ſpeaking to God. This pearl we would buy, muſt not only be our riches bought, but our maſter, our wiſdom, our director, how to buy it, and keep it. We muſt reſolve as the holy man did, I am thine O Chriſt, and thy way, ſave me as thou wilt. Pſal. 119. 24. *Tuus ſum Chriſte, ſerva me ſicut vis.* Nazianzen.

Yea, but thus I ſhall be but a ſilly Merchant, if I do not as others do, minde my profit and my advantage in the world, as the reſt uſe. *Object.*

Not ſo, it may keep thee from being a craſty, and too earthly a Merchant, but it will make thee a wiſe and holy merchant for it: This is not to neglect your Trade, but to advance it. Supernatural acts of grace, and being ruled by them, do not deſtroy our wits in natural things and civil, but promote them, raiſe them higher, regulate them better. *Anſw.* *Per ſupernaturalia dona gratiæ Deus perficit dona naturæ.* Dionyſ. Carthuſ. in prologo ad lib. 1. Sententi.

Godlineſs will teach us to drive a good Trade, for it hath great gain, the promiſes of this Life, and that which is to come: you may keep ſhop,

you may have profit, you may and must be diligent in your Callings, notwithstanding the love of Christ. Christianity is no enemy to good Husbandry, only it must have an influence into our husbandry, it must be observed before it, and set over it. If the Commandments of God be your *Lex Mercatoria*, it will teach you the way of moderate and honest gains. It will guide you to take place with peace of conscience, and fill your purse with your right hand, to buy and sell to others, as you would have them do to you. This should be the Law of all men; *for this is the Law and the prophets.* This is to follow divine Counsell, to be honest and very upright, rather then to strive to be very rich in the world: You see they that run very hastily on to be rich, earnestly, craftily, according to the manner of the world, they put out a great hand to grasp much, but often God fills it not. Or, if their hand be full, it is not sanctified to them, they have Gods bounty, but want his blessing: it is not sweet, safe and sound gains. *Better is little with the fear of the Lord; then*

Matth. 7. 12.

Prov. 15. 6.

great

great treasure and trouble therewith. And besides trouble of conscience, the trouble of discontent, and trouble of losses and spoiling, which may attend ill gotten wealth, as well as riches of righteousness; there will be trouble enough when they and God shall come to a finall reckoning. And in this way of making the word of God your Counseller; (for grace is both begun and advanced that way,) let me tell you of one thing adheres to this lesson, avoid those unpretious and cunning paths, for the love of riches to be unfaithfull and injurious by way of accounts to your Co-partners and helpfull correspondents. The grace of *Christ* is animated with truth and uprightness; by that way it both comes, continues, and increases best. Defrauding one another, makes the defrauded the loser; but God the avenger. Do not think to make your selves a good harvest, reaping it out of the calamities of others. They that have been faithfull to you in helpfull correspondence, though beyond the Seas, be not unfaithfull to them in sinister and injurious accounts; you would not have

Zephan. 1.9. 1 Thes. 4 6. *Isid. Pelusida.*

so done with your selves, do not so deal with them, lay aside all frauds in seeking the pearl of truth.

3. We must sell away, and part with all our sins for ever by unfeigned repentance. Pearls grow in Sea-water, and this pearl spiritual grows in and by the waters of godly sorrow. Christs grace dwels in a clean and washed Room. We must not exchange our sins one for another, nor part with a greater degree of sinning for a lesse, to sin more soberly, or more secretly, but part with all, branch and root, in one day. And not only part with them, but part with them in choler, with an holy anger and detestation, Isa. 14.19. *casting them out as an abominable branch*, contrary to our comfort, contrary to the beauty and worth of this pearl, which being pure and shining, should not lie, nay cannot abide in an heart that is an unclean box. We must part with our sins, as we do with detestable Ezek. 5. 11. things, with a *Get you hence*. Christ is not a pearl or Jewel to be worn in a Isa. 30.22. Swines snout; he was once a pearl, scattered and laid in a Stable, but he will be so no more, he will have communion

munion only with the pure in heart. Trading in ſin, and in theſe pearls, cannot ſtand together. Every one that names the name of *Chriſt* ſoundly, and rightly, *departs from iniquity.* If *Chriſt* be willing to take away the guilt of ſin, we have reaſon to reſolve to labour to take away the power, and implore his grace daily to help us. To ſeek to obtain this pearl, with a purpoſe to live in our ſins, is to no purpoſe. *Chriſt* preaches ſalvation, but repentance before it. A goodly and fair pearl hanging at the ears, forehead, or neck, deſerves to have a clean face. 2 Tim. 2. 19.

4. We muſt part with our time, and ſell it away to obtain the bleſſings of Chriſt. We are bid to *redeem our time,* and good reaſon, when by ſo doing we may get the pearl of the Redeemer. There muſt be a wiſe improvement of our time, a tithe paid to *Chriſt* from time in our ſhops; a tithe from times of our pleaſures, ſome portion of each day to deal with God in the name of Chriſt, for the grace of Chriſt. We may keep our Trades, and attend unto the Word too, and not count it out Ephes. 5.

of ſeaſon on a Shop day. We may read and pray every day, and occaſionally hear the word on week days, and yet loſe nothing in our ordinary Callings by it. Merchants above other Trades will have leſs excuſe, as being not in ſuch neceſſity, as lower callings, their calling not binding them to ſuch continual attendance as others, who have conſtant manual employments, or more neceſſary dependance upon Markets. *Thomas* loſt a pearl, a precious ſight of Chriſt, by being abſent once from meeting of the Diſciples, to whom *Chriſt* appeared: he regained it by future care in that particular.

Joh. 20. 24, 25.

5. We muſt part with all affiance, truſt and affection to any creature, yea the deareſt, to beſtow the ſtrength and vigour of our ſouls upon *Jeſus Chriſt*. If *Chriſt* be not better worth then all earthly things, he is worth nothing. Not, but that we may uſe our natural love, civil and friendly truſt in men with whom we have to do. For love and truſt are the bonds of civil fellowſhip and communion. Yet our faith, hope, love, muſt ſo knit our hearts to Chriſt, as all thoſe muſt give way to

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our confessing, and cleaving to Christ, when we cannot do them both. As when we are called to our beds and sleep, we put all our clothes and bravery aside to go to our repose. We must forsake Father, Mother, Wife, Children, House, Lands, Shop, all our Merchandize, nay our Life, we must not hold it so fast as our pearl, to confess Christ, and to be faithfull unto the death; if we be called to the Testimony of *Jesus*. And here is the lustre, and illustruous brightness of this pearl, that it hath given radiations, and beams of lightsom comfort in and to the souls of believers, when they have been stript of all for *Christs* sake. The reproach of *Christ* hath more contented them, then all the treasures of the world could have done. The *Italian* Martyr, from his nasty dungeon of the *Leonine* prison, writes his Letter as from a most delectable Orchard, and Garden of pleasure; for so he calls it. Many men and women have proved wise and holy Merchants for *Christ*, parting with all their goods, and livelyhood in the world, yea and lives too, to keep their

Heb. 11. 20

Pomponius Aligerius in Foxes *Acts and Mon.*

pearl

pearl of Faith and confeſſion of *Chriſt*, and have turned Merchants into Martyrs. We know not whether our ſins and Gods wrath may not bring us for contempt of the Goſpel of grace, to a day of ſore tryal, to put our faith and love to the fiery touchſtone, to ſhew whether we can part with all for Chriſt or no in a ſtormy day, who have profeſſed & bragged great things
Hebr. 12. 1. in that kinde in a fair day. Let us think of it and be prepared for it, remembring the cloud of witneſſes, who have chalked out the way to heaven, not with white, but with red, even
Rev. 3. their own blood, though now they walk in white, for they are worthy. Let us hear what *Paul* ſaid to this matter, the foreman and chief of Chriſtian Merchants. *My life*, ſaith he, *I count*
Acts 20. 24 *not dear unto my ſelf, ſo that I might finiſh my courſe with joy*, &c. Again, when friends were crying, loth to part, obteſting and beſeeching him not to go to *Jeruſalem*; he anſwered, *What mean you to weep, and break mine heart; for I*
Acts 21. 13 *am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus.*

To

To give you further examples of encouragement in this sore adventure to keep your pearl, as they at Sea cast all overboard to save their ship and lives; I shall adjoyn a wife Christian Adventurer or two. *George Carpenter*, a Martyr in *Bavaria*, having it promised to him, if he would recant, He should return safely to live with his wife and children; he answered, My wife and children are so dearly beloved of me, that they cannot be bought from me for all the riches and possessions of the Duke of *Bavaria*; yet for the love of my Lord God, I will willingly forsake them. Another of *Tournay* in *France*, called to recant the day before his death, with hope of pardon added, he said, But that which you call pardon and freedom for my bodie, I call the destruction and perdition of my soul. To me that am to assert the truth, Eternal life is of more weight, then this fading and momentary life. The Lord grant that if we come to so sore a Market for this pearl, we may have as holy and constant hearts, as these blessed Servants, and Martyrs of Christ, holding fast our pearl, and then we hold

Goulartius *in loc. com. Apophtheg. Sacr.*

Thomas Calberg. Martyr. apud *Goulart.* ut sup.

Rev. 3. 11. hold fast a crown, better then a crown of pearl, that none can take it from us.

Motive. I conclude all with this motive and incentive. Lay on, lay out what ever God calls you to for this pearl: the meeting of Christ and your souls, and the spiritual and eternal advantage will redound to you, will more then recompense you for all you part with and forgo. Consider but what earthly things cost, which perish in the use. If they in the world prize mean things

1 Kings 10. 22. Cant. 3. 15. Deut. 30. 12. 13. Rom. 10. 6, 7, 8. in comparison, as Peacocks, Parrets, Apes, Ebony, Ivory, & such far-fetched things, as ships pass the vast Seas, and men go thorow great dangers to bring them: O how shall we sin against reason, soul, and *Christ* too, if we will not lay forth best of our labour, to seek *His Kingdom and the righteousness thereof*? This we may seek and finde at home, we need not cross the Seas, but cross the street, and go into the next garden of Gods servants, and meet with Christ feeding among the Lillies. For it is not beyond the Seas, that we should say, Who will fetch this pearl for us? But *Christ* and his word of

grace is nigh us; it is put to our mouths, eyes, ears, hearts, even the word of Faith which is preached. This is an eternal, incorruptible Pearl, everlasting Merchandize. The great question at the last day will be for this, when all pearls, gold and jewels in the world else are perisht in the great flame that burnt up the earth with the works thereof. 2Pet. 3. 10. This is the Lamp and Oyl with light of the wise Virgins; all the world will be found fools without it. Grace of Christ is the wedding garment of the bidden and blessed Guests; this is the true and durable wealth, will make rich for ever.

If to be wealthy in a mass of worldly riches, for some few years, men can finde no measure of caring, make unwillingly at night an end of working, and yet all comes to a poor contentment, and scanty time of possessing, and using: how far more worthily should we use all diligence to be possest of the riches of the grace of Christ, the enjoyments whereof are with joy indeed, and the comforts are dated with endlesse Eternity. Hereafter wise Chri-

Si apud nos pretium habet, quod finem habet, sit nobis supra pretium si possit esse sine fine. Eucher. in parænet. ad Valerianum.

Chriſtians will finde reaſon to bleſſe the day, in which they heartily heard the report of *Chriſts* grace; bleſs God for the Inſtrument was made effectual to tender grace and ſalvation to them, when they finde all Bleſſings and bleſſedneſs in Chriſt, which will fully take up the ſouls and bodies of Saints in heaven; with all ſatisfying contentment for ever, evermore.

FINIS.